

THE TIMES

LITERARY SUPPLEMENT

75th Year

AUGUST 13 1976
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TLS

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FRIDAY • AUGUST 20 1976 • No 3,884 • 18p

Renaissances of the classics, by Hugh Lloyd-Jones

Edward Said's 'Beginnings'

The poets' war: Spain 1936-1976, by Bernard Crick

Fiction: Nabokov; the off-screen Bellamys; a Soviet surrealist

Revolutionary Jews Country houses and royal palaces

Poems by C. H. Sisson and Alastair Fowler



The self-sufficient aviator of the 1780s, an illustration from *La découverte aérostatique par un homme-robot* by Restif de la Bretonne, which was first published in Leipzig in 1781. The illustration is reproduced in David Kyle's *Pictorial History of Science Fiction* (1975p Hamlyn £3.95), a richly illustrated anthology which goes all the way from Diderot's *Leviathan*, making head-first for the water as the war melts on his wings, to the pointed ears of Star Trek's Mr Spock.

Speaking for England Non-Scottish scotch and real British ale

Contemporizing the classics

By Hugh Lloyd-Jones

RUDOLF PFLEIFER:
History of Classical Scholarship from 1300 to 1850
213pp. Clarendon Press: Oxford University Press. £7.50.

It is a pity that for classical studies in this country there must be branches of education. To draw an analogy from a different discipline, it was as though the leading members of one of the greatest American literary movements had quarrelled with the Bard of Avon and qualified to play for England. None of the famous scholars who came here from Germany at this time was more eminent than Rudolf Pfeiffer. Born in 1889 in Augsburg, in Bavaria, he grew up in the house whose walls the sixteenth-century humanist Conrad Peutinger had decorated with maps; and he received his early education at the Benedictine school of St. Stephan under its celebrated headmaster, Dom Bedo Grundt. At the University of Munich he studied under Otto Crusius, the hingerphor of Rohde and, like him, as cultivated as he was learned. Later he moved to Berlin and profited from the very different teaching of Wilhelm Vaihinger, but he never departed from the typically Smith German and Catholic traditions in which he had grown up.

In Oxford Pfeiffer enjoyed specially favourable opportunities for finishing the great edition of Callimachus which he had been planning from the start of his career. Here he found the Oxyrhynchus papyrus and their incomparable editor, Edgar Vieu, and here he had the help and company of such distinguished friends and countrymen as Paul Maas and Edward Fraenkel. The edition of the fragments, with full commentary, appeared in 1949, dedicated to the two Oxford institutions which had sheltered the editor, Corpus Hall and Corpus Christi College; the edition of the hymns and epigrams followed four years later. The former volume, in particular, is of exemplary excellence and has passed even by Housman's Mantissa. But Pfeiffer is for more than a superb technician; his whole work is permeated by a generous and enlightened open-mindedness towards the study of the humanists to whose study he is devoted.

A series of distinguished articles, beginning early in his career, of which are reprinted in the indispensable *Ausgewählte Schriften* of 1959, showed Pfeiffer to have an exceptional knowledge of the history of classical scholarship, and especially that of the period between the fourteenth and seventeenth centuries; and since the appearance of his *Callimachus* his major book upon the subject has been awaited perhaps more eagerly than any work of a classical scholar known to the world in progress. The need for such a work was very great. Sir John Sandys's history of classical scholarship in three volumes, published in the early years of this century, is a very useful book, but it is little more than a collection of facts and dates.

The sketch of the subject which Wilamowitz published in 1921 (soon to appear in English translation) is written with profound learning and authority, despite errors of knowledge and judgement. It is only a sketch, however, and something of a larger scale was needed. Pfeiffer's volume dealing with the history of classical scholarship down to the fifteenth century appeared in 1964, and was received with general admiration. We must rejoice that he has followed the late Edward Fraenkel's advice to plan for the Middle Ages and go straight to the fourteenth century, thus avoiding an area which might have endlessly delayed him. Varrone alone might occupy a lifetime, and entering a territory where he moves with unrivalled ease and certainty with unrivalled ease and certainty.

The new volume, *History of Classical Scholarship from 1300 to 1850*, is a wonderful achievement, and in no way disappoints the high expectations with which we have awaited it. It is a short book, but its brevity is among its greatest merits. Pfeiffer has neatly chosen to concentrate on the most important men and topics, and he does so with

for the central issues with the accuracy and directness of a great master; his vast knowledge of details never blurs the clarity of the general outline. By means of concise and well-judged footnotes he guides us to the relevant literature as no other scholar could have done, singling out for mention just those details which are most illuminating. The English is not that of an Englishman, but its very foreignness has charm, like the slight foreign accent of a welcome visitor from abroad. It does not matter that a number of small errors and inconsistencies, mostly connected with proper names, have escaped notice. Perhaps consistency in the matter of Renaissance names can hardly be demanded; but Pfeiffer's plea that we should refer to Renaissance scholars as they did themselves, by their Latin and not their vernacular names ought not to be forgotten. The book is as enjoyable as it is learned and intelligent, and even readers with no claim to classical scholarship will find it as delightful as it is instructive.

One of the most awkward problems that confronts the history of classical scholarship is that of setting limits in its subject. How much, for instance, should he say about the study of art and archaeology? If these topics are treated in detail, a far longer work, and one requiring specialized knowledge not easily combined with that of literary scholarship, will result; if they are omitted, the treatment even of literary scholarship will be incomplete. The same is true of the study of ancient history, and of the history of education during the period covered. In all these cases Pfeiffer handles the problem with great discretion; he ventures as far into this territory as he needs to, and no further.

But how is the historian of classical scholarship to handle the history and the culture of the period? His history covers? Surely he must show how the scholars of each succeeding age have used the study of the ancient world to serve the needs of their own time, and how their picture of that world was conditioned by the needs and the atmosphere of the age in which they lived. Much of the fascination of this book is due to the mastery with which Pfeiffer has done this; down to the seventeenth century, at least, the interaction of classical studies with contemporary life is presented with a singular clarity and fluency. The existence of such an excellent general account, supplying such valuable guidance to specialist scholarship in every part of the field covered, will serve as a kind of guide to future studies. Our chief need now is for detailed studies giving an exact description of the actual procedures of scholars in successive periods of the history of the subject; and here the book, like E. J. Kenney's history of the classical text, Sylvia Rizzo's study of the technical vocabulary of the humanist and Sebastian Timpanaro's account of the genesis of the so-called "method of Lachmann" point the way.

The interest of the book is by no means diminished by its being written from a point of view different from that of almost all other histories of its subject. It has been assumed that a historian of classical scholarship must write from a Protestant point of view; with Pfeiffer is an obvious exception. Mark Partridge, almost the only Englishman to have done distinguished work in this field, whose merits Pfeiffer generously acknowledges, saw a direct connection between Roman Catholicism and reactionary obscurantism. The great period of French scholarship ended, he thought, with Henri Etienne's acceptance of the mass and the consequent flight of scholars to Holland and Cosmopolis in England. Italy produced no Greek scholars of note between Petrus Victorius in the sixteenth and Leopold in the nineteenth century; the atmosphere of the Counter-Reformation, he would argue, was not favourable to Greek scholarship. Since the Reformation, many famous classical scholars have been Protestants; but Pfeiffer's history takes a different colour from the Catholicism which is the background of the

humanist bigotry of the Counter-Reformation zealots. He warns against the nineteenth-century error of seeing the humanists of the fourteenth and fifteenth centuries as pagans, or as tending towards paganism; rather they were Christians who tried to improve their Christianity by making use of the culture of the ancient world. This attitude informs a wonderful opening section on "The Renewal of Classical Scholarship in the Italian Renaissance". Pfeiffer is well aware of the existence of those twelfth-century Paduan humanists whom Giuseppe Billanovich has so brilliantly brought to light. Yet he firmly insists on starting with Petrarch before whose time he finds no humanism in his sense; Petrarch can compare with the shadowy Philo as "both poet and critic". He writes superbly about Petrarch and about "the radiant figure of Politi".

It is refreshing to find him castigating Georg Voigt, the learned author of the standard nineteenth-century work on the first century humanism, for having "called the literary, educational and religious aims of the humanists childish and fantastic, and regretted their lack of 'tonic soul'". Voigt, he points out, attacked the Donations of Constantine in order to remove a dangerous misunderstanding, and he ended his days as a pupil secretary. This is true; and yet certain features of Voigt's work, such as his interest in the philosophy of Epicurus, helped to lead the way to developments not easily to be imagined in times when the least suspicion of unorthodoxy might be dangerous. The splendid invective of Vallo against the author of the Donations—"omnis... aliusque clerici stolidi... singulati et crassi... inter crapulam invigilant fervorem... vincti emendat et haec verbo rucantia"—is surely no other phenomenon of the period, a certain impotence with some tendencies of the ecclesiastical establishment.

A powerful chapter on Erasmus, where Pfeiffer builds on without merely repeating his famous article of 1955, forms the core of the second volume. He is right to mark the epoch at which France decided that she could manage without the guidance of the ancient classics; the second act under way before the end of the seventeenth century and reached its peak in Germany during the nineteenth and early twentieth. This book teaches us a great deal about the second

renaissance; but his account of this is by no means as complete and as satisfying as its picture of the first.

The third section, "From the French Renaissance to the German Neuhellenismus", contains a brilliant account of Bentley, showing its importance in the development of new critical methods. Pfeiffer shows that his plan for the edition of the New Testament never carried out, would have anticipated that of Erasmus and Bentley took no notice of the distinction between "sacred" and "classical" philology. He assigns a surprising degree of importance to Bentley's Boyle Lectures in defence of Anglican theology against the characteristic blend of the Christian theology with his humanistic scholarship and his firm grasp of principles; he finds in these lectures a mixture of Swift, Berkeley and Bentley, "the most powerful defence of the classical as well as of the Christian tradition against the delists and freethinkers". We delists and freethinkers against the classical tradition? A Yorkshire equine who unlike Bentley did not consider the faculties of the human soul as a decisive argument in the existence of a deity wrote that Bentley had "taken the wrong way to the ear"; not all readers will agree with him. Some of Bentley's contemporaries and successors played useful games of information; others did brilliant detailed work, and both helped to prepare for the great age of classical learning that was to follow. But it is impossible not to detect in the scholarship of this period a weakening of the links with contemporary culture that had existed up to the beginning of the seventeenth century.

These links were reestablished by the scholars of the first period of what Pfeiffer calls "German Neuhellenismus", to which the fourth section of his book is devoted. The section starts with a treatment of Wilhelm Vaihinger, who is right to mark the epoch at which France decided that she could manage without the guidance of the ancient classics; the second act under way before the end of the seventeenth century and reached its peak in Germany during the nineteenth and early twentieth. This book teaches us a great deal about the second

There have been two renaissances of interest in ancient literature. The first started in the thirteenth century and ended with the religious quagmire of the seventeenth century and with the Battle of the Books, marking the epoch at which France decided that she could manage without the guidance of the ancient classics; the second act under way before the end of the seventeenth century and reached its peak in Germany during the nineteenth and early twentieth. This book teaches us a great deal about the second

Est in conspectu Tenedos

The day goes slowly, it is the first day
After the fall of Troy, I walk upon the benches,
A ghost among ghosts, but the most almighty I.
O Tenedos O the thin island
Hiding the ships. They need not hide from me
I'm the least figure upon the shore,
Which the wind does not notice, the water refract, or
the sands count

As one of their number. I was a warrior,
Yes, in Troy
Before all reason was lost.
Where did Helen come from? Where is she now?
All reason is lost and so is she.
I was only a parcel of her reason
Now of her loss
Ghosts
Count be companionable; ports, shreds,
All that I am, ghost of a part of a part.

Desolate shore, dark night
I have lost so much that I can not now myself
That lost I am the broken wind
The lost angle flying, the dawn
Rising over Tenedos

Not any more I, that is the last thing
Rise or fall, sunrise or sunset
It is all one. The moon is not friendly
No, nor the sun
Nor darkness, nor
Even the bands of maidens bringing offerings
Pouring libations, buried
Among the ineluctable dead.

Dead, ineluctable, certain
The fate of all men.

C. H. Sisson

Worlds colliding

By Simon Hornblower

ARNALDO MONTEGLIANO:
Alas Wisdom: The Limits of Hellenization
116pp. Cambridge University Press. £5.50.

Arnaldo Momigliano's new book (dedicated to the Tervelvan lectures for 1975) is a contribution to the cultural history of the Hellenistic period, when Greek civilization began to impinge on Roman, Celtic and Jewish. Each encounter is allotted a separate chapter (the Jews get a separate chapter, the Celts a double one) and a final chapter discusses Greek attitudes to the Persians of the Achaemenids and after. The questions Professor Momigliano asks are, what did these alien peoples think of the Greeks? And what happened to them (as in the Roman case) the collision was violent?

Culture shock at such a period and on such a scale is a great theme, to which Professor Momigliano has applied all his enormous knowledge, and powers of deduction. But such a theme demands, and still demands, a fully documented study at six times the length. If this sounds an ungrateful reaction to a stimulating book, it is because few men have ever considered the facets of the human soul as a decisive argument in the existence of a deity wrote that Bentley had "taken the wrong way to the ear"; not all readers will agree with him. Some of Bentley's contemporaries and successors played useful games of information; others did brilliant detailed work, and both helped to prepare for the great age of classical learning that was to follow. But it is impossible not to detect in the scholarship of this period a weakening of the links with contemporary culture that had existed up to the beginning of the seventeenth century.

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Loan crisis in Rome

By R. P. Duncan-Jones

ROMEO RODOLFO:
Money in the Age of Tiberius
150pp. Manchester University Press. £5.50.

One of the few points at which economic affairs come to the forefront of any ancient historian's narrative is Tacitus's account of the loan crisis in Rome under Tiberius. Tacitus is especially interesting because it reveals the temporary collapse of one of the mainstays of Roman economic life, and the serious effects it had on the lives of the people. Loan crises are usually visible whenever anything is known of the financial habits of the members of the upper class. Though Tacitus does not find usury shocking, he does find it "universal among the members of Tiberius's day."

The crisis arose when those making loans were denounced for not observing Caesar's legislation against lending and lending money. Loans were drawn by the financial restraints built into the Roman legal system, and the loan-legislation was passed by Tiberius. If this is so, it provides one more peg on which to hang a successful prosecution of the enormous lending and borrowing which was the basis of the Roman loan crisis.

Greeks, for all their supposed intellectual curiosity, neglected to learn. As for the Maccabean period, the picture presented by 11 Maccabees, of a definite hellenizing element in Jerusalem, is to be accepted, corroborated as it is by the more impartial book of Daniel. Iranian influence on sixth-century Greek speculation cannot quite be discounted. After the Persian wars, Greek historiography handles Persia with respect, but fourth-century attitudes are essentially trivial. Hellenistic interest in Zoroaster is not just one more path in the general flight from reality.

What, in all this, is there to complete of? My disappointment is of two kinds, one of place and one of time. First, the places that are cited are for the most part obvious cases. Long before Alexander, the island was a meeting-place of Greeks and Semites, whose struggles found their way into the intellectual tradition: the fourth-century pamphleteer Isocrates addressed a plea to the Cypriot prince Nicocles, urging him to follow Greek principles of conduct, and to rule his *oikos* like a father (very Greek). And to show that Isocrates's addressee is not marginal, we should not forget that the island was, in the words of the Cypriot Cilius, Wilamowitz thought his fourth-century father's name Mnasaeus concealed the saint-like Mnasaeus. And yet there is a good chance that fifth-century Cyprus, whose barbarian Isocrates is now thought to have greatly exaggerated, belonged at one time to the Athenian Empire. The cultural implications of this should not be ignored.

Only a little further away, there are Phoenicia and Syria, where early Greek contacts go some way beyond anything implied by the faded evidence. The rapidly changing Phoenician life (running along the coast, and then, after the third-century Greek world, by simple custom and fear. In the Hellenistic world, the Phoenicians (Caesars included) for imperial reasons of state, were to be removed. Jewish wisdom was slow to penetrate Greek thought; Hebrew was one of the many languages that

historian, may help. He was not exactly repelled by foreign institutions (Professor Momigliano says at page 135 that "not one" of his fragments alludes to Persian institutions). But not only does this overlook fragment 5 in Jacoby's collection, but the judgment implied violates probability: Clearchus's father wrote a Persika, Clearchus seems to have attended to Phoenician institutions also: in the probable context of Alexander's siege of Tyre, he mentions Carthage and Phoenician child sacrifice. Other Greeks before Clearchus must have interested themselves in such things. Professor Momigliano expressly declines to discuss Persia. But can a treatment of Phoenicia, so much more accessible to Greeks, really be restricted to the jolly coin reproduced on the jacket of *Alas Wisdom*?

Then there is the problem of time. The cardinal importance of the fourth century ac surely needs to be stressed in any book on the hellenization of the East. The hellenization of Phoenicia, mentioned above, was not the only portion of Greek culture and thought in the generation before Alexander. This was, as Professor Momigliano showed in his youthful book on the Phila of Macedonia, the age of monarchism: opinion; and it was now that the work of philhellene dynasts did something to introduce hellenism to Asia Minor, thus reviving, on the edges of the Greek world, the connection between democracy and progress that had lain dormant since the days of the archaic tyrannies. So, for instance, Mausolus of Caria was a cultural philhellene, who by an irony contributed, if not by moral suasion (Demosthenes's accusation is tendentious) but certainly by military force (Ephorus) to the breakup of the last power that could have resisted Philip and perpetuated the conditions suited to the kind of Greekness that Mausolus himself patronized: the Second Athenian Naval Confederacy.

Nor, finally, is any attempt made to do justice to Alexander. Here was surely a chance to redress the tendency in recent Alexander literature to ignore the Macedonian's positive hellenizing achievement, using doubtful prosopographical evidence to suggest that Alexander supposed psychological imbalance. Alexander was not responsible for all he started; but he did start it. It is a curious demand to make of ordinary readers that they should take the centrality of the fourth century for granted. Even those in the know may feel that a main gate of hellenization has been treated like part of a continuous wall.

Simon Hornblower

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Survival in the soft sphere

By David Kirby

JOHN P. VOYANTES

Silk Glove Hegemony: Finnish-Soviet Relations, 1944-1974: A Case Study of the Theory of the Soft Sphere of Influence
208pp. Kent, Ohio: Kent State University Press. \$10.

KELJO KORHONEN (Editor)

Urho Kekkonen: A Statesman for Peace
186pp. Heinemann. £6.50.

Finland's foreign policy, we are told by Keljo Korhonen, is synonymous with Kekkonen's foreign policy. This unequivocal, editorial pronouncement is underlined by one of Professor Korhonen's former colleagues in the Finnish Foreign Ministry, who claims: "Since the end of the Second World War Kekkonen's thinking about relations with the Soviet Union has become Finland's foreign policy. It has frequently been misunderstood and misinterpreted."

I have a shrewd suspicion that the last sentence is meant for foreign pundits such as John P. Voyantes, who dare to suggest, as does Professor Voyantes on page 186 of *Silk Glove Hegemony*, that "Finland resigned herself to becoming a pro-Soviet buffer state" in 1948. For Professor Voyantes, Finland is a case study of his theory of soft spheres of influence.

As far as I can judge, the main features of the soft sphere, as opposed to the hard sphere of influence such as that wielded by the Soviet Union in Eastern Europe, is that the "hegemon" exercises indirect influence, respecting the sovereignty of the "sphere state", accepting that the relationship offers reciprocal advantages, and is clothed in a mystique which links the two states in common purpose and ideals. Professor Voyantes believes the Finnish-Soviet relationship can be properly described in these terms. He argues that security, rather than ideology, prompted the Soviet Union in 1944-48 to choose the soft rather than the hard sphere of influence as a means of dominating Finland. He maintains that the Friendship, Cooperation and Mutual Aid Treaty of 1948 does offer reciprocal advantages, which have become more evident since the dysfunctional crises of the period 1958-61.

This is undoubtedly true; but it must be said that this is so only because the Soviet Union chooses to adopt this line in regard to Finland. The Soviet Union remains the hegemonic power in much the same way as pre-1945 Germany dominated Denmark, a point made by the foreign affairs editor of *Berlingske Tidende* in the festschrift to Kekkonen. Having obtained security on her vulnerable north-western frontier through the military clauses of the 1948 treaty, the Soviet Union can also reap the benefit of peaceful coexistence with Finland.

Trust and friendship assure the Finns of the goodwill of the Soviet Union, but they also provide the Soviet leaders with a valuable propaganda weapon. Moreover, the Soviet Union is still free to pursue other policy objectives which have nothing to do with her treaty with Finland. Finland on the other hand is forced to base her entire foreign policy on her relationship with her mighty neighbour, and has been constrained on at least two occasions in the past decade by the terms of the 1948 treaty, which among other things obliges Finland not to forge ties with alliances or blocks directed against the Soviet Union. The price for Moscow's consent to a Finnish agreement with the EEC countries, Professor Voyantes maintains, was a package including arrangements for increased technical and economic co-operation with the Soviet Union; a collateral agreement with Comecon; plus a premature extension of the 1948 treaty for a further twenty years and an assurance of the continuance in presidential office of Kekkonen. In the case of the Nordic discussions, the heavy withdrawal of Finland in 1970 was

preliminary discussions were nearing their conclusion would seem to indicate a rather belated recognition by the Finns of Soviet disapproval.

The point which needs emphasis here, and is not made clear in Professor Voyantes' book, is that since the 1948 treaty determines the framework of Finnish foreign policy and provides Finland with what Voyantes calls a "qualified neutrality"—since should the treaty be activated, Finland will find herself on ally of the Soviet Union—it is not possible for Finland to develop her neutrality other than within the framework of the treaty. This is a tautological situation which a number of Finnish commentators have seemed unwilling to accept. Max Jakobson in his study of Finnish neutrality argued that Finnish-Soviet relations were placed on a new footing as a result of the 1961 "Note Crisis", in that the Soviet government supposedly acknowledged that it was up to Finland to initiate consultations should the threat of armed attack as specified in Article 1 of the 1948 treaty be deemed to exist. It has also been claimed that the Soviet Union regards Finland as a neutral country desirous of remaining outside the conflicting interests of the great powers. In other words, there has been a tendency to stress the preamble of the 1948 treaty and to gloss over the obligations incumbent upon Finland which are specified in the military articles. President Kekkonen himself has bluntly remodelled the Finns that they must not build hopes on the preamble; the treaty must be understood in its entirety. More recently, the Jakobson line has been criticized in much the same manner by a Soviet commentator, Yuri Komissarov.

Jakobson's view of Finnish neutrality, expressed in the present volume of essays, is that it is designed to overcome the latent contradiction between Finland's "ideological affinities" and strategic reality. It is this contradiction which explains the need for a "contractual arrangement" between Finland and the Soviet Union "defining in advance their behaviour in the event that Finnish neutrality is violated." The 1948 treaty, Jakobson views, merely states explicitly what is implicit in the relationship between other neutral states and the Western powers. This is rather like defending an illicit sexual relationship by claiming that everyone else is doing the same but not letting on. Furthermore, the 1948 treaty explicitly states that Finland, true to its obligations as an independent state, will defend its territorial integrity should it be the object of armed attack by Germany or any state allied with the latter. There is no mention of Finnish neutrality, violated or otherwise. As President Kekkonen himself observed in 1972: "We cannot afford to indulge in self-deception, underestimating the political facts of life, and thereby assuming that our neutrality has a guarantee that is binding in international law." Kekkonen's own view of Finnish neutrality would seem to be more cautious than that of his subordinates who formerly held high diplomatic office.

Both books under review deserve a mixture of praise and criticism. Professor Voyantes' study is perceptive and lucid, when he allows himself to escape from the clutches of constructivism. His analysis of certain aspects of Soviet-Finnish relations are very good, but his treatment of the main purpose of history is as a source of raw material from which to fashion theoretical constructs: not only leaves him open to the accusation of selectivity but also confines him to the role of a chronicler of his own model. More seriously, he has based few Finnish or Soviet sources other than in translation and seems unfamiliar with the work of other Finnish specialists such as Ulrich Wegner and Katarina Brodin.

The collection of essays edited by Keljo Korhonen covers a wide range of opinion and provides a great deal of interesting information, as well as an insight into the mind of a man who seems destined to be the mainstay of the Finnish foreign policy in the foreseeable future. The *Manifesto* as the longest contribution shows in Europe. The contribution from the Soviet side, however, is a mere rehash of the Soviet authorities' view.

Unfortunately, Wahlbäck's original text has been emasculated in translation, and Brundage's long piece on Kekkonen and the Nordic Balance, a central issue in Finnish foreign policy, has been utterly ruined by what appears to have been a badly programmed translating computer. Since Urho Kekkonen is clearly intended to further Finland's official image in the Anglo-Saxon world, it is particularly lamentable that those who inspired the volume did not take the trouble to present it in an acceptable form. Not only is the translation bad, it also offers different versions of Kekkonen's key speeches. Thus, we read on page 40 that in 1952 Kekkonen apparently said: "With this viewpoint in mind, a desirable consequence of the Mutual Assistance Pact between Finland and the Soviet Union would have been the creation of a neutral union of the Nordic countries," while on page 91 he is recorded as saying: "Therefore it would have been possible to create a defensive alliance of the Nordic countries as a logical extension of the Mutual Assistance Pact between Finland and the Soviet Union." Perhaps Heinemann, whose 1970 collection of Kekkonen's speeches offers a tendentious version of this sentence, intend to publish a new volume of the type popular in Scandinavia, entitled "What Kekkonen really said."

There are a number of absurdities elsewhere in this book. Lapland would appear to have neutralized roads (page 94), and the twenty-five years since 1948 are described on page 90 as a "good quarter century". Why Kekkonen's 1952 speech is called the "Pyramus speech" (or, according to page 99, the "Pyramus speech") remains a mystery. There are a number of other references to incidents which may be first-hand knowledge to the Finnish public, but not to the English reader. There is no explanation of what the "Zavdovo" tool of 1972 was, for instance—nor incidentally is there an explanation in either book of why the contributor who mentions that particular incident is now in business in Finland instead of Secretary-General of the United Nations. Like a collection of essays, like presented to the English-speaking public, the Finnish initiative to secure that particular prestigious post for their man was not very well proposed either.

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The voice of the Vatican

By J. S. Conway

Le Saint Siège et les victimes de la Guerre: Janvier-Décembre 1943
687pp. Vatican City: Libreria Editrice Vaticana. L.14,000.

The year 1943 was the most peaceful in the recent history of the papacy. The overthrow of Mussolini's Fascist regime led to the capture of Rome by German troops, and the consequent enticement of the Vatican, Pope and Curia, were in imminent danger of being captured, deported or worse. If Hitler's violent threats to wreak vengeance on the Catholic Church were carried out, Switzerland by German troops and infiltration by Gestapo agents, the Vatican nevertheless, still sought, despite these daunting circumstances, to help the victims of the war, especially the prisoners, refugees and Jews.

The latest volume of documents from the Vatican's wartime archives follows volumes 5 and 6, in which the earlier moves to mitigate the plight of these victims were described. Edited by the same scholarly team, these documents show how well informed the Vatican was in the early stages of the war, and how it sought to help the victims of the war, especially the prisoners, refugees and Jews.

The upstart state

By J. W. Bruegel

F. GREGORY CAMPBELL:
Confrontation in Central Europe
Weimar Germany and Czechoslovakia
383pp. University of Chicago Press. £9.

Confrontation in Central Europe is an excellent new survey of relations between the Weimar Republic, drifting in matters of foreign policy more and more to the moderate right, and Czechoslovakia, emerging in 1918 "out of nothing" and always being felt as a thorn in the flesh by German diplomacy. It scores over previous publications in this field because its author, assistant professor of European History at the University of Chicago, was able to draw on sources hitherto untapped: the Foreign Office papers from 1918 onwards; the files of the Quai d'Orsay, open to researchers now up to 1929; and the reports of Dr Marek, who had been Austria's ambassador in Prague from 1918 until 1938. (Like other researchers, the author had been denied access to Prague files.) Gregory Campbell's eminently fair description of events does not contain any surprising revelations, but adds many details to our knowledge and fills many gaps. Much more often than has until now been known, Beneš had warned diplomats of other countries with the slogan "Anschluss (of Austria) means war."

His well-known readiness to support German revisionist claims against Poland, as long as they did not concern Upper Silesia, emerges more clearly from his remark made in 1925 to the British minister in Prague (Sir George Clerk) that if he were Polish Foreign Minister he would give up the Corridor while seeking to gain access to the sea through Memel. Perhaps the only question which arises from his master, T. G. Masaryk, was the latter's opinion that boundary concessions could and should be made to Hungary. We learn from Gregory Campbell that he went on to say to Briand in 1927 that he favoured a new arrangement of Hungary into closer collaboration with the states of the Little Entente. The relations between Berlin and Prague vacillated between—as Beneš put it—"correct" and "friendly," but they never became close in spite of Beneš's endeavours. Czechoslovakia was the first foreign ally of the Weimar Republic, and the only one to which a commercial agreement with Germany which, however, due to

French pressure, could only be ratified after a French-Czechoslovak agreement had been signed. While acknowledging the value of Prague's strict neutrality in the Ruhr conflict and regularly cold-shouldering the Sudeten German nationalists, Berlin always held Czechoslovakia at arm's length because of its "upstart" among states prevented the installation of German economic preponderance over central Europe.

The author correctly describes Beneš's opposition to the German-Austrian Customs Union project of 1931, but he has failed to stress Beneš's active support of Germany's admission to the League of Nations under conditions acceptable in Berlin, the suggestion of the German General Staff to entrust Beneš with the presidency of the Disarmament Conference so that he could act as an intermediary between Paris and Berlin, and Beneš's counter-proposal to the Customs Union, namely a regional free trade agreement between Germany, France, Czechoslovakia and Austria. Likewise the fact could have been underlined that Beneš never wanted to be regarded as a vassal of France and that he, for example, tried to mediate between Britain and France at the Geneva Conference (1932).

Much interesting light is shed by the book on the British attitude to developments in central Europe. Beneš's "pactomania" was ridiculed by Ramsay MacDonald with the remark "Beneš is food of trestles"—but the Geneva Protocol of 1924 was, after all, MacDonald's brainchild, and Beneš's country the only one to ratify it before it was abandoned by Baldwin. For Austria Chamberlain again Beneš "set capable daunt—and quite untrustworthy."

Sir Joseph Addison, British minister in Prague, found aspects of the Customs Union project that "the German exercises the art of diplomacy as the bear understands dancing. In both cases the operation is painful, slow, clumsy and ineffectual." In the author's view Addison, a severe critic of Prague's policy, has "enriched the dull day of bureaucrats (in the Foreign Office) with half-truths and personal prejudices," not assisted by Sir George's clumsy and ineffectual. In the author's view Addison, a severe critic of Prague's policy, has "enriched the dull day of bureaucrats (in the Foreign Office) with half-truths and personal prejudices," not assisted by Sir George's clumsy and ineffectual. In the author's view Addison, a severe critic of Prague's policy, has "enriched the dull day of bureaucrats (in the Foreign Office) with half-truths and personal prejudices," not assisted by Sir George's clumsy and ineffectual.

CLASSIFIED ADVERTISEMENTS



ASSISTANT CATALOGUER, £2,127-£3,282
(minimum £2,922 for Chartered Librarians)
plus £312

Newly qualified or Chartered Librarian for the central cataloguing section for the Borough.

ASSISTANT LIBRARIAN, £2,127-£3,282
(minimum £2,922 for Chartered Librarians)
plus £312

Newly qualified or Chartered Librarian to be one of three professional staff responsible for the adult lending service in a busy central library.

Application forms from the Director of Leisure Services, 8 Riverside Road, West Kirby, Merseyside, returnable by 3 September.



SENIOR LIBRARY ASSISTANT

Library qualifications essential; experience an advantage

Salary Scale: £3,174 to £4,802

Requests (quoting Ref. TLS) for details and application form to Personnel Section (Academic), UWIST, Cardiff CF1 3NU

Closing date: 17 Sept. 1978



LENDING LIBRARIAN,

Bletchley Library
A.P. 3/4 £2,922 to £3,702 plus £312 Annual Salary Supplement

Minimum qualification: Chartered Librarian
NAC Conditions of Service. Successful candidate subject to medical examination. Removal expenses of up to £150 and Lodgings Allowance of £8 per week, pending removal, in approved cases.

Applications (no forms) together with the names and addresses of two referees, to the County Librarian, 100, High Street, Aylesbury, Bucks. HP8 4JH, to be received by the 2nd September, 1978, from whom further details can be obtained.

Wiltshire Area Health Authority
Salisbury Health District

Librarian

Opportunity for an experienced Librarian to provide library services to the National Health Service community in Salisbury as part of the Wessex Regional Library Service. Based at the General Infirmary there is excellent scope for someone with initiative and enthusiasm. A graduate librarian with special library experience preferred, and ability to accept responsibility essential.

Salary Scale £2,691-£3,534, plus £312 non-enhanceable pay award.
Application Forms and Job Descriptions available from PERSONNEL DEPARTMENT, ODSOCK HOSPITAL, SALISBURY, WILT. SP2 8ET, EXT. 419.
Closing date 31st August, 1978.

NEWCASTLE UPON TYNE POLYTECHNIC Library

TECHNICAL SERVICES LIBRARIAN

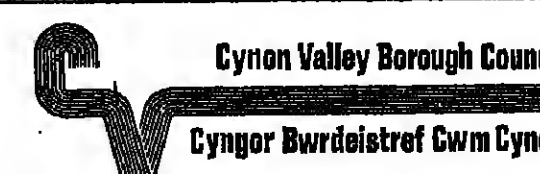
£4,689-£4,992
plus £312 Salary Supplement

To be responsible for acquisitions, classification and cataloguing operations.

NAC Salary and Conditions (S02).
For further particulars and application forms, returnable by September 3, 1978, please send stamped addressed envelope to Staffing Office, Newcastle upon Tyne Polytechnic, Ellison Building, Ellison Place, Newcastle upon Tyne NE1 8ST.

Archivist

Shell U.K. Administrative Services have a vacancy for an Archivist to take charge of their Records Centre and Archive activities located in Shell Centre, London. You will be responsible to the Head of Central Records Services Division for the operation of the Records Centre which looks after our non-current records. You will be concerned with the selection of records for preservation for historical and informational purposes, for the arrangement and description of records, the provision of an enquiry service and for providing advice and guidance on such matters as retention periods and retrieval systems. You will be encouraged to take an interest in the administration of current records. You will be a graduate with a Diploma in Archive Studies and be aged between 28 and 35; you will also have several years' practical experience including some supervisory experience. A definite interest in the management of modern records is essential. Salary will be in the region of £4,900 depending on age and experience. In addition there is a London Allowance of £408 p.a. Assistance will be given, where appropriate, with recruitment expenses. Please write or telephone for an Application Form to: Shell U.K. Administrative Services, Recruitment Division, (T.2), PNEI/37, Shell Centre, London SE1 7NA. Tel: 01-934 2947.



Cynon Valley Borough Council
Cynogor Bwrdeistref Cwm Cynon

LIBRARIES DEPARTMENT

Appointed as
First Senior Assistant (Mountain Ash)

Applicants are invited from Chartered Librarians for appointment to the above post.
The appointment will be subject to the Scheme of Conditions of Service of the Local Government Superannuation Act, to medical examination; and to termination by a minimum one month's notice of either side. Salary will be paid in accordance with A.P. Grade 3 (at present £3,234 to £3,594 per annum), with the point of entry being dependent upon experience.
Application forms may be obtained from the undersigned, to whom they must be returned by 10th September, 1978.
Rock Stronds, High Street, ABERDARE, Mid Glam.
N. STONEBLAKE,
Director of Administration.

THE TIMES LITERARY SUPPLEMENT CLASSIFIED RATES

As from and including the September 10th issue there will be an increase in the classified advertising rates of The Times Literary Supplement.

The new rates will be:—
Display on classified pages—
Single column centimetre £3.50p
Minimum spots: 9cm x 5cm £31.50p

Linage—
All classifications 60p per line
Minimum 3 lines £1.80p
Box Numbers 50p each
These rates are, of course, subject to the approval of the Prices Commission in accordance with the Government's Prices and Incomes Policy.

UNIVERSITY OF LONDON LIBRARY RESOURCES CO-ORDINATING COMMITTEE AUTOMATION OF CATALOGUING PROCEDURES

Catalogues with several years AACR experience, required to join team developing automated cataloguing procedures for University of London libraries. Candidates should be graduates with professional qualifications and, preferably, experience in library cataloguing automation.
Salary according to experience on Grade 1A (£3,174 to £3,594) or 11B (£3,214 to £3,446) of the national scales for senior university library staff, plus £450 London Allowance and FRSU/ISS.
Further particulars from the Secretary, LRCC, University of London, Senate House, Malet Street, London WC1E 7HU (01-536 4514 Ext. 923). Closing date for receipt of written applications is 17 September 1978.

NORTH STAFFORDSHIRE POLYTECHNIC Beaconsfield, Stafford

ASSISTANT TUTOR/LIBRARIAN

Applications are invited from graduate Chartered Librarians for the post of Assistant Tutor/Librarian (Modern Studies) at the Polytechnic Library, Beaconsfield.

Salary will be in accordance with the Lecturer Grade 2 Scale (£2,275-£2,493 per annum plus an annual salary supplement of £312).
Application forms and further particulars may be obtained from the Enquiries Office, North Staffordshire Polytechnic, Beaconsfield, Stafford ST16 6AD.
Closing date: 6th September, 1978.